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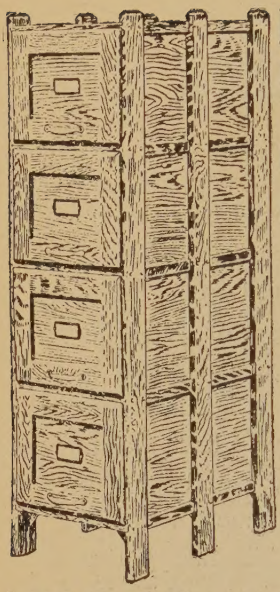

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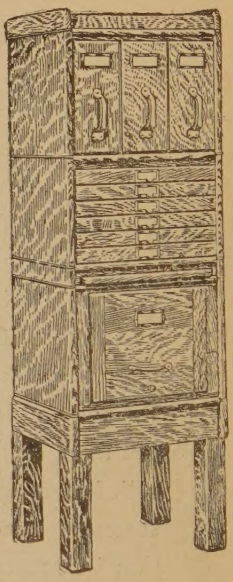

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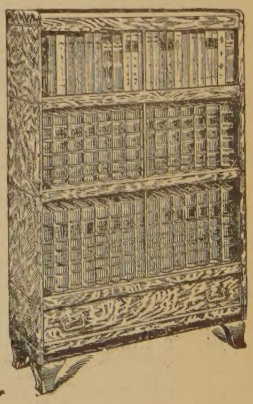

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VOL. VIII MARCH, 1912 No 4.

AN EFFICIENT SUNDAY SCHOOL.

By ALBERT W. PALMER, Y. D. S. 1904.

Pastor of Plymouth Church, Oakland, California.

IN this article I purpose to outline what seems to me to be an efficient Sunday School. What follows is practically the record of seven years of laboratory work.

(1) First of all an efficient Sunday School today must have a Graded Course of Study. Experience has abundantly justified the value of the Graded as over against the Uniform Course. Upon graduation, I went to Redlands, California, as Assistant Pastor and, after working for two years, launched the first Graded Course of Study in Southern California. It was a combination course, some of the grades being taken from the Blakeslee Lessons, some from the University of Chicago Constructive Studies, and a few I worked out myself and had outlines printed. This course was as follows:

Primary Department—No change.

Fourth Grade—Introduction to the Bible. (University of Chicago Course.)

Fifth Grade—Old Testament Heroes. (Blakeslee.)

Sixth Grade—The Heroic Christ. (Keeby.)

Seventh Grade—New Testament Heroes. (Blakeslee.)

Eighth Grade—Mark and Samuel. (University of Chicago.)

Ninth Grade—Biblical Geography and Acts 1-12. (My own outlines.)

Ten weeks elective on any Bible Book.

Eleventh Grade—The Life of Christ.

Twelfth Grade—The Books of the Bible.

Adult Department—Elective Courses.

The Sunday School, which met in one large open room, was

equipped with tables large enough to give every class member a seat, and much emphasis was laid upon note-book work and the teaching period was extended to forty minutes. The results were very satisfactory even with this crude makeshift of a course. The pupils, especially the adolescents, took new interest in the work, it was easier to get the best type of teachers, and loyalty and school spirit made distinct advance. After this Graded Course had been in operation only six months I resigned at Redlands to accept my pastorate in Oakland. But the Graded Course has continued to prosper in the Redlands Church under the guidance of a High School teacher as Superintendent, and a year later the Presbyterian Church in Redlands adopted the same course.

Here in Oakland I again waited for over two years before attempting to launch a Graded Course of Study, holding Teacher Training Classes in the meantime and endeavoring in every way to awaken a keen desire for a better type of Sunday School work. When that desire became really urgent we launched our Graded Course here. By this time the Bible Study Union Graded system was in the field and we started in with two courses: "The Junior Bible," so splendidly gotten up by Professor Kent and Harold Hunting; and the admirable course on, "Heroes of the Faith," by Mr. Gates. This Bible Study Union Graded Course, now owned by Scribner's, has proved a thorough success in our Sunday School. The Junior Bible, with its system of giving pictures to be inserted in the books of those pupils who have answered the questions, has resulted in a great increase of home work and has helped to secure a much greater regularity of attendance. I have been much interested to find in more than one case that it was the father of the family, who was not a church member, nor a regular church attendant, who, nevertheless, coached his small boy every week in preparation of the Sunday School lesson. The Graded Course of Study has also won the loyalty of the teaching force. As one teacher expressed it to me, "The Teacher's Manual in this new course doesn't give you so much information as the old Teacher's Quarterly did, but it seems to help you a lot more."

Our Graded Course of Study in actual operation for 1912 will be as follows:

Primary Department—Mrs. Haven's Lessons for Little Beginners.

Grade 3—God's Loyal Children.

Grade 4—Junior Bible: Early Heroes and Heroines.

Grade 5—Junior Bible: Kings and Prophets.

Grades 6 and 7—Junior Bible: Life and Words of Jesus.

Grade 8—Heroes of the Faith.

Grade 9—Christian Life and Conduct.

Grades 10-12—Preparations for Christianity.

Adult Department—Elective Courses.

We have a large chart outlining the entire Graded Course hung up before the Sunday School and we try to emphasize the feeling of progression in the minds of the pupils. The Sunday School isn't a dreary treadmill, but a definite progressive program with something new to look forward to each year. On the first Sunday in January this year we shall have our promotion exercises and the classes will move forward to their new courses. We do not have any iron-clad rule about teachers and courses, but as tactfully as possible either move the teacher forward with the class, or have the teacher take a new class over the same course a second time.

The only obstacle I met with in launching the Graded Course of Study was the objection of one teacher, a rather elderly man, to the course on "Heroes of the Faith" because of its introduction of extra-Biblical material. He did not think it right to teach a lesson about "Abraham, a Biblical Pioneer," and then follow it with one on "David Livingstone, a Modern Pioneer," and print both names in the same size type. The thing which displeased him is the precise thing which seems to me one of the most valuable elements in the course, for what our young people need to realize is that the Bible is not a separate, water-tight compartment, but a part of the rest of life; that the hills of Palestine were very much like the hills of California; and that God is just as present and just as ready to speak to men here beside this far western shore as he ever was along the borders of the Mediterranean. The extra-Biblical material in a Graded Course of Study helps to link the Biblical material up to reality and make the boy realize that religion is not a matter of two thousand

years ago alone, but that it has been a tremendous dynamic force in the lives of men and women of our own generation. We have not really taught the Bible efficiently until we have shown the truths of the Bible at work in our own day.

(2) The second thing which will characterize an efficient Sunday School will be the trained teacher. This is the hardest thing to secure, but it is the key to any really thorough-going progress. I could not have launched a Graded Course of Study either time if I had not preceded that event by a Teacher Training Course, to which both Sunday School teachers and parents were invited. I have given two kinds of Teacher Training Courses: One kind is to give a series of lectures on the principles of modern Biblical interpretation and then assign different Bible Books to members of the class for reading and report, and after such report dictate to the class a brief statement about the Book in question, its authorship, date, purpose, and most noteworthy passages. The other method has been to take one volume of Professor Kent's series on "The Historical Bible," and make a study of it with a class during a period of twenty-five or thirty weeks, prefacing the study with three or four general lectures on the modern interpretation of the Bible. This, on the whole, is I believe the most satisfactory method. You give your class a general birds-eye view and then you give them a pretty thorough-going knowledge of at least one section of the Bible. The principles which they acquire in this study of one section of the Bible they are bound to apply to their reading and study of all other sections, and they get not a lot of facts about the Bible such as is given in a course like Hulbert's, but rather a point of view and method of approach which after all is much more important and will remain after the dry-as-dust facts have been forgotten.

The third distinguishing mark of an efficient Sunday School will be its organization. The larger a Sunday School becomes, the more carefully it must be organized. I am not going to outline what seems to me an ideal organization, but I am going to note down a few concrete suggestions which come out of practical experience. For one thing I have learned the very great importance of an Enrollment Secretary. It is his business to know the School, the age and grade of each scholar, and the most

appropriate class to which each newcomer can be assigned. No new pupil can enter any class until enrolled and assigned to that class by the Enrollment Secretary. Having once graded your School, the Enrollment Secretary is the secret of keeping it in grade, which is by no means an easy proposition. This Secretary also goes over the class cards and makes note of the names of pupils who have been absent two or more Sundays, and turns in to each teacher a card on which are noted the names of pupils who have been absent two Sundays or three Sundays in succession, and requests the teacher to call on or write to these pupils before the next Sunday. This is a great help to the teacher and results in more efficiently following up the absentees. Another thing in the matter of organization which works well with us, and which is well-nigh indispensable with the Graded Course of Study, is the emphasis upon the necessity of each teacher's having an understudy. Each teacher in our School is required to have an understudy who will be prepared to act as a substitute for that particular teacher in that particular course when needed, and the responsibility rests upon the teacher, if absent, to see that the understudy is present to take the class.

Another detail of organization which may be of interest is our Order of Service Cards. With the Graded Course of Study there is, of course, no uniform Scripture lesson to be read, so we have a series of cards about 5 x 9 inches in size which contain the outline of a Sunday School Order of Service. This Order of Service usually contains, besides the hymns, a responsive reading and prayer-book prayer to be read in common. It opens with the Doxology and closes with the Gloria. It contains, I believe, that touch of ritual which appeals to boys and girls and it gives dignity and order to our opening service. This Order of Service Card, together with the lesson supplies for the coming Sunday are distributed to the classes in neat cloth-covered boxes at the opening of the School.

(4) An efficient Sunday School will increase its membership. There is an unfortunate tendency for the Schools which give the best type of instruction to be the least zealous in increasing their numbers and, on the other hand, there is a type of School which is continually emphasizing enrollment and attendance but which

does very little serious work with the children after it gets hold of them. A City Sunday School ought to study the public schools in its vicinity, make an estimate of the number of Protestant children enrolled in them, and not be content until it feels reasonably sure that it is actually taking care of the Protestant population. The best methods and the finest course of study can accomplish no results unless the children are present in the Sunday School in large numbers. There are plenty of children in the City; we can't compel their attendance by a truant officer as the public schools do, and we must keep everlastingly after them. Herein lie the values of the Christmas entertainment and the annual picnic, the orchestra, the chorus choir, the class parties and all other features which make the School attractive and interesting to boys and girls. A really efficient Sunday School must have two types of leadership: one intensive, which improves the quality of the work done; and the other extensive, which does the work of a promoter, building up the membership and attendance of the School.

(5) An efficient Sunday School must be efficiently equipped. No School meeting in one open room without provision for segregation of classes can possibly be classed as efficient. No School without adequate provision of blackboards, maps, standard reference books, and pictures, deserves to be called efficient.

I have recently had the privilege of guiding the erection of a Sunday School building which we call our Parish House. This building cost $25,000 and is twice as large as our Church which adjoins it. Possibly in a few years we shall build a larger Church —I am quite sure that the output of the Parish House is going to compel us to do just that!

Two ideas have dominated the planning of this Parish House: First, the adequate housing of our Sunday School, and second, the availability of the building all through the week as a social center. One of the most commendable of modern civic movements is that which insists on the larger use of Public School buildings. Here at Plymouth Church we believe in the larger use of the Sunday School building. After all if it is wasteful and inefficient for our School buildings to be locked and dark and dreary in the evenings when they might serve as social cen-

ters, is it not even more wasteful and inefficient to have our Sunday School building standing idle both day and night six days out of seven?

Our new building, which at this writing is just about ready for dedication, is to be called Plymouth Center. It is built in brick veneer in Tudor Gothic style and is a dignified and beautiful building to look upon. It is two stories high and 65 x 120 feet in size. The main Sunday School room, 55 x 65 feet, is very high and spacious and is equipped with a stage for amateur dramatics and with a well-arranged kitchen for large Church dinners. Large doors which fold snugly against the wall, swing out at right angles to the wall on Sunday morning, leaving alcoves between for class rooms. These alcoves are well lighted from above and the open side is guarded by a screen. In this room our Junior and Intermediate Department, Grades three to eight, holds its sessions; this is in effect the Grammar School division. Hymns are sung from a screen upon which they are projected by a lantern. There is an orchestra and a girls' chorus choir.

But when Sunday is over this room becomes a gymnasium, open on different afternoons to boys and to girls, and on certain evenings to young men and on others to young women. The room is not plastered, but is finished in natural wood and is high enough for basket ball and indoor baseball. We have an idea that it will be good for a boy or girl to associate fair play and religion in one and the same room; to learn the Bible on Sunday and the basket ball rules on Monday under the same roof! Other rooms on this floor contain pool tables for men, various games for boys, and a general reading room. On Sunday these rooms are used for classes of the Senior Department. During the week they are open for social purposes every day from 3:00 until 10:00 P. M.

The floor above contains the janitor's apartments, pastor's study, classrooms, gallery of the gymnasium, and a beautiful Social Hall in which the Senior Department of the Sunday School meets on Sunday mornings. The Senior Department includes the High School division and the adults. This Department can either hold its own opening exercises in the Social Hall or join in the general School exercises by occupying the gallery.

The classes meet for class work in the various class and clubrooms in the building. During the week this Social Hall is used for socials, banquets, the Midweek Meeting, Woman's Club meetings, and every morning from 9:00 to 12:00 by a kindergarten. There is also a basement containing shower baths, dressing rooms, five clubrooms and a bowling alley.

A Sunday School building of this type in a prosperous middle-class city parish has several distinct advantages:

(a) It advertises the Sunday School and the young people of the neighborhood hear about it continually. The name "Plymouth" becomes a household word. With a shifting city population such advertising is very desirable.

(b) It arouses loyalty of the boys and girls and young people. Here is a Church and a Sunday School, they feel, that understands them and really wants to help them and an *esprit de corps* arises which gives the Sunday School dignity and standing in the child mind in the community.

(c) Such a work helps to break down the indifference many people have to the Church. It speaks a language they can understand. A Church which starts out to help boys and girls every day in the week is going to arouse the interest and goodwill of the parents, even those indifferent to conventional Church activities.

(d) It is easier to secure money to build this type of building than any other. The idea of it appeals tremendously to the average parent. Last March our Church had 250 members, none wealthy, most of them on very moderate salaries. Many people thought we were doomed to failure when we launched an eight days' campaign to raise $25,000 to build our Parish House. But we outlined to the people in a little folder the type of building we wanted to erect and fifty of our men went to work in a systematic campaign. The idea took hold of the imagination of our community and at the end of the eight days we had 587 subscriptions totaling $27,691. The money to build this building came not in a large gift from some wealthy man, but it came right out of the interest and loyalty of people of very moderate means who make up the community round about our Church. During the year, and partly as the result of this campaign, our Church has increased in membership from 250 to 306 and the Sunday School in aver-

age attendance from 250 to 350. Out of this experience comes the encouraging conviction that the average American City is ready to stand squarely behind any Church which starts out to do really efficient work in taking care of boys and girls.

PIONEERING IN OKLAHOMA.

W. A. SHELTON, '08.

IN Oklahoma preèminence must be given to foundation laying. Our work may look crude to an Easterner, but whatever may be said of the processes, it cannot be denied that the work goes on. Nowhere on earth is or has there been such rapid progress as within the borders of what now constitutes the great state of Oklahoma. Where ten years ago rolled the restless fields of gramma grass, now stand flourishing cities, and prosperous farms have taken the place of the wild habitation of the prairie dog. Twenty years ago the place now occupied by Oklahoma City was a prairie waste with no human habitation to break the spell of the desert. Today the city is about the size of Hartford, Conn. It is rapidly taking its place as one of the important cities of our country.

The state has suddenly taken its place as one of the leading oil states of the Union. It is in the front rank in the production of coal, corn, wheat, cotton, and broom corn, while mines of zink, copper and gold are being developed.

The influx of population is from every state in the Union, and owing to certain conditions is of the very best type. There are three things that make it so: 1st. The peculiar conditions existing here did not invite the tenderfoot, but rather the man who was willing to sacrifice, and by sacrificing blaze the trail across the trackless desert unto civilization, that civilization which can come only at the farther side of such a desert.

2d. The church and school have played a very important part in the development of the country. And because this has been

true the reflex has brought the church and school to the front as in no other state. The state has perhaps the best public school equipment of any state in the Union. The church has ever kept a watchful eye upon this new country even in its wildest days, and when no other dared to enter, the pioneer preacher with his Indian pony made his circuit the bounds of human habitation. And wherever he went he left the seed corn of the Kingdom and blazed the way for civilization. He was often called upon to make and consummate love matches, to teach the young, to care for the sick, to serve the Indian Government, and sometimes, to lay down his life for his Lord. But today Oklahoma has church buildings which are not only a credit to the state but would do honor to any place in the world, and certainly they do honor to the men who sent and the men who came long ago to this benighted land with the spirit of Him who was the Light of the World.

3d. The school, the pioneer preacher and the character of the immigration have determined the everlasting prohibition of the liquor traffic. The criminal class seldom seek a prohibition state, but high class citizens do. Hence while this has had its influence on the class of immigration, so has the class of immigration had its influence on prohibition.

What I have said may seem a contradiction of the experiences which I shall now relate, but it is not; for the experience which I give and the conditions which I have been describing refer to different periods. And yet these periods are so close together that one who does not take into account the rapidity with which things move in this section can scarcely believe the change could occur in so short a time.

I came to the Indian Country more than twelve years ago. It was then under Federal rule, known in the vernacular of the country as the "Government of Graft." Few men held office from any fitness they may have possessed but because they had a "pull" with some one "higher up." The best class of citizens were the Indians themselves and they were the only people of whom the government took cognizance, all others being regarded as trespassers. No man who did not have Indian blood rights could hold title to any real estate whatever. The government did this much, however, for the Church: it guaranteed the title to any

property upon which the church would erect a building for purposes of worship.

A town would spring up over night but the preacher would be on the ground next morning, if indeed he had not been there the day before waiting for the rush. And about the first thing he would do would be to select a site for building purposes and get some sort of a tent or arbor under which he could organize a church. Sometimes these men had hard times keeping things from degenerating into war. I remember one Evangelist some twelve years ago who found it necessary to carry his gun to meeting with him to guard himself against the town marshal.

At times, rare times, the preacher would be killed. I was called out one night to preach and marry a couple some seven miles from the village in which I lived. On my return, as I neared the town, some son of Belial took three shots at me but either his aim was bad or he had no intention of hitting me for I felt no harm and really felt no fear. Those things were rather common in those days.

I went once to a small town which had suddenly sprung into existence, to find out the situation and as a matter of course to organize the church. No minister had ever appeared there and as soon as they found out my business, one great bully cried out, "A Preacher!! get the High-Life!!" I informed the scoundrel that he was in danger of such vengeance as I might be able to wreak upon his empty head, and whenever he was ready, he would find me the same. Of course I was not dangerous, but I had to hold my own in such a situation. I found a residence open to me, preached and organized, bought a church site and held our ground against the foe.

That sort of bluff was often necessary and frequently won for us the confidence and protection of the ruffian himself. In those days the Indian Territory was dominated by a class of renegades who flocked to the wilds of the lawless country for safety and for the carrying out of their wicked schemes.

To understand me thoroughly, you will have to bear in mind the fact that this state as it now is, represents two totally different sections. One is the western part of the state which was a

part of the great American desert. And the other is the eastern part which has been the Indian country since 1830.

With the coming of statehood the old Indian Territory gang were driven before the tide of immigration into the very swamps and to the last places of civilization. Before this tide went the driftwood, the flotsam and jetsam of criminal habitation, until only here and there were to be found any of the old Indian Territory outlaws.

In 1905 I went to Yale, remaining until the autumn of 1908, during which period the Territory came into statehood and with it the flood of high-class citizenship among which the cutthroats could not exist. Only a very few places remained where these could be found and I happened to land in the worst of these places. The county in which I was stationed has had ninety murders since statehood and not a conviction for the crime of murder in the courts yet. In many instances no one would be arrested for cold-blooded murder. I found gambling hells and saloons running wide open, a fearful menace to the young and to the old. I started out to find trouble. And I certainly found it. The first move was to organize a small League of citizens interested in the enforcement of law. There were fifteen found to begin with, several of whom thought better of it later and withdrew or became so frightened at the gravity of the situation that they left the state.

The next move was to organize a Good Government League out in the open, as a blind for the real one. The members of the inner league were sworn to profoundest secrecy. The meanest men in the town worked with and contributed to the larger league. But they did not suspect the existence of the smaller one. We first sought the aid of the district judge. We got him to order a special grand jury, the members of which were selected with care. We bought, ourselves, much liquor. Our plan was this: A man would buy a bottle, write out a label, describing the situation, the man from whom it was bought, the witnesses, the year, month, day, hour and minute. We got one hundred and twenty-six indictments. Then we started in to get a petit jury. The judge appointed on the jury commission one of our number and ordered, instead of two hundred names for the jury box,

forty, for we knew there were not two hundred good jurymen in the county. You may be sure we got a good jury. We also got convictions. Now these were men who were very desperate and had never before been convicted of anything, with the exception of one, who was just out of the penitentiary. When they could do nothing else they started in for murder. I was to be the first victim.

I had always thought that when you are in the right and the other fellow in the wrong that you are in no danger but in this I was mistaken and I soon found it out. They came down to the court town fifteen miles away, with blood in their eyes and murder in their hearts. They waited until they found me alone and then seven desperate characters charged on me. Each one was armed with an automatic revolver and each one had at least one murder to his credit, on the record. After the first storm of attack I was at peace and they thought forever. I awoke some distance from where I first fell, with a much larger head than I had felt even when a senior at Yale. I was taken to a hotel and subsequently to the train where the gang awaited me for the finish which they had thought accomplished at first. I was blood soaked from head to foot, and with a broken jaw and a smashed head only awaited my finish, when the next station was reached, which was home. But the news had out-traveled us and my league was awake and armed, not only ready but eager for fight. I could barely prevent a battle that night, that would have meant the death of many.

This gang of ruffians are still in that vicinity, that is, what few are left, for they are rapidly killing each other.

My next field was Frederick, in the extreme southwestern part of the state where the conditions were just opposite those of the eastern side. There is seldom a violation of law in that county. While there I found the best of my life work. A splendid church building was completed, a very modern building having thirteen rooms and equipped with a very fine pipe organ. A commodious modern parsonage was also built. Seven hundred were brought in last spring in a revival meeting lasting twenty days.

I am now President of the Oklahoma Wesleyan College at Oklahoma City, and am trying what I can do in the much neglected field of Christian education.

Oklahoma is a field of magnificent opportunity, and she stands with wide-stretched arms to welcome the desirables of all states.

THE YALE DIVINITY MAN.

O. D. FOSTER.

DIVERS questions are asked the representatives of Yale concerning the activities of the men while in the Seminary. This article will account for the student at least in part, while he is not engaged in regular study and recitation.

Since Yale Divinity School is undenominational her family is composed of members from many quarters, religiously, socially and geographically. Men of all denominations are treated alike and are on equal footing. Yale fosters the spirit of brotherly feeling. It is an institution in which the inherent worth of the individual counts regardless of his antecedents.

It may be of interest to know that at present thirteen denominations are represented: Congregationalist 28, Methodist 24, Disciples of Christ 22, Baptist 12, Presbyterian 4, Gregorian 2, Episcopalian 1, United Brethren 1, Lutheran 1, Universalist 1, Reformed 1, Christian 1, Swedish Evangelical 1. It will be seen that the association and fellowship, which it is the good fortune of these men to enjoy, is such as to give a most sympathetic acquaintance with those, who by theological tenets, have been not only strangers, but in too many instances even opponents.

These men meet daily for prayers in Marquand Chapel. They also meet in other prayer meetings, where opportunities are afforded them to take a more active part. Most helpful services are being conducted on Thursday evenings of each week. These meetings have been led by members of the Faculty, who have given to the men their own experience: how they became Chris-

tians, and why and how they entered the ministry. In turn the students have been sharing their experiences with each other and with the Faculty. These heart to heart talks not only make the men better acquainted but also impress upon them the fact that they are all one at heart and purpose. This fellowship tends to beget in them that true sense of brotherhood which transcends all denominational limitations. The value derived from this privilege can be measured only by one who can look through the years far enough to see the unifying effects in the Kingdom of God.

Excellent opportunities are afforded those who are not away on Sundays to hear the many good preachers of New Haven as well as other great preachers who are called in from week to week to address the University and Divinity School.

The institution aims to give the men employment, apart from the routine duties of school, which may not only serve as an apprenticeship but may also be a most valuable supplement to the Seminary course. There are now 32 filling active pastorates, 3 are assistant pastors, 23 supply pulpits as opportunities are afforded, 31 are engaged in Sunday School and Christian Endeavor work, as superintendents, teachers or directors, 3 are in Y. M. C. A. work, 7 in social service of various kinds, 4 are serving as librarians, 3 are doing editorial work, 1 gives lectures to Y. M. C. A.'s and Chautauquas, 1 gives lectures on missions, 2 are in boys' club work and 3 do clerical work. (Some of these are counted twice.)

The students will earn during the year, at the present rate, as settled pastors and as pulpit supplies approximately $29,000. They are granted about $7,750 in scholarships, and about $1,000 in prizes. Two fellowships of $600 each are awarded. In all the students of the Divinity School receive for their work, scholarships and prizes about $39,000, or an average of about $375 each.

From these figures it would seem that a man of average ability would have a fairly good chance to make his way through Yale. To be sure some do not find adequate remunerative employment immediately, but usually after the first year something quite satisfactory is secured. Some, however, get very desirable situations the first year. Fortunately the churches in the vicinity of Yale,

mostly Congregational, are sufficiently broad and liberal as to invite men of other denominations into their pulpits.

Though Yale is favored by having so many branches of the Christian church represented in her ranks, she is further favored in receiving patronage from such an extended territory. The cosmopolitan nature of the Yale family is apparent from the tabulated list showing from where the men come: Turkey 6, Sweden 3, Australia 2, Japan 2, Canada 2, England 1, West Indies 1, Connecticut 17, Indiana 9, Pennsylvania 8, New York 5, Ohio 5, Nebraska 4, Wisconsin 4, Georgia 3, Illinois 3, Massachusetts 3, North Carolina 3, Iowa 2, Kentucky 2, Texas 2, Kansas 1, Maryland 1, Maine 1, Michigan 1, Mississippi 1, Missouri 1, North Dakota 1, New Hampshire 1, South Carolina 1, Virginia 1, Washington 1, Alabama 1, Arkansas 1, California 1, Colorado 1, Florida 1.

For intellectual stimulus and experience in public speaking the men maintain debating clubs. They also attend the various clubs of the University, e. g. the George B. Stevens Theological Club, the Biblical and Semitic Club, the Philosophical Club, Political Science Club, Anthropology Club, and many others. In the interests of the physical man Tennis and Baseball clubs are maintained. The men take advantage of the Yale Gymnasium and the Carnegie Swimming Pool. During the winter some of the men go skating, while in summer they take long walks over the picturesque hills near New Haven, or on warm days a plunge in the salt water.

Various kinds of indoor games are provided in the social room. Religious and secular papers may also be had here. Ample opportunity is here for those to get acquainted who have not been thrown into close contact elsewhere. About two-thirds of the men are unmarried. Living as they do in the Divinity Halls they have an excellent opportunity for study and social intercourse. The married men are scattered more, but they too are reminded of the Yale family ties through the "Club of the Seminary Wives," which meets every fortnight.

All in all, the Yale man has plenty to do, excellent opportunities, and a good time in general. He goes away well equipped for the complex problems of life and is ever ready to give thanks to his old Alma Mater.

TROWBRIDGE LIBRARY NEWS.

The titles of some of the books recently added to the Reference Library are here given for the benefit of graduates:

The Problem of Freedom. By Prof. G. H. Palmer. Houghton Mifflin Co. 1911.

Psychology of the Religious Life. By G. M. Stratton (Professor of Psychology in the University of California.) London. 1911.

The Truth of Religion. By Rudolf Eucken. Putnam. 1911.

Mysticism: A Study in the Nature and Development of Man's Spiritual Consciousness. By Evelyn Underhill. London. 1911.

The Realm of Ends, or Pluralism and Theism. By James Ward. Putnam. 1911.

Body and Mind: A History and Defense of ~~Animism~~ Animism. By Wm. McDougall. London. 1911.

Miracles and Christianity. By J. Wendland. Translated by H. R. Mackintosh. Hodder & Stoughton. 1911.

Miracles. Papers and Sermons. By W. Lock, W. Sanday, H. S. Holland, H. H. Williams, A. C. Headlam. Longmans, Green & Co. 1911.

Studies of Paul and His Gospel. By A. E. Garvie. Hodder & Stoughton.

The Christian Certainty Amid the Modern Perplexity. By A. E. Garvie. Hodder & Stoughton.

What is the Bible? A Modern Survey. By J. Warschauer. J. Clarke & Co. 1911.

The Theology of Schleiermacher. A condensed presentation of his chief work, "The Christian Faith." By Geo. Cross. University of Chicago. 1911.

The Historical Jesus and the Theological Christ. By J. Estlin Carpenter. London. 1911.

The Date of the Acts and of the Synoptic Gospels. By A. Harnack. Putnam. 1911.

The Earlier Epistles of St. Paul. Their Motive and Origin. By Kirsopp Kake. London. 1911.

The Religious Experience of St. Paul. By Percy Gardner. Putnam. 1911.

The last two books consider the influence of Hellenistic mysteries upon Paul.

Primitive Christianity: Its Writings and Teachings in their Historical Connections. By O. Pfleiderer. 4 vols. Williams & Norgate.

The translation of Pfleiderer's *Urchristentum* is now completed.

The New Testament (R. V.) with Fuller References. Oxford. 1910.

This contains marginal references first prepared by Drs. Moulton and Scrivener, abridged for the Revised Version with references (1895), and now completed by A. W. Greenup and J. H. Moulton.

The Jewish Religion in the Time of Jesus. By G. Hallmann. London. 1909. An excellent book within brief compass.

In the Cambridge Bible: Exodus, by S. R. Driver. Numbers, by A. H. McNeile. Introduction to the Pentateuch, by Chapman.

The Kingdom and the Messiah. By E. F. Scott. Scribner. 1911.

Professor Scott of Kingston, Canada, is the author of an excellent book on The Fourth Gosepl, its Purposes and Theology. Scribner. 1908.

The Life and Letters of Martin Luther. By Preserved Smith. Houghton, Mifflin Co. 1911.

Martin Luther, the Man and his Work. By A. C. McGiffert. Century Co. 1911.

The Origins of Christianity. By the late Chas. Bigg. Oxford. 1909. From the founding of the church in Rome to the end of the third century.

BOOK REVIEWS.

The Great Teachers of Judaism and Christianity. By Charles Foster Kent. New York. Eaton & Mains. 1911. 75 cents net.

In this compact volume of 166 pages we see the Bible from a new angle, as a book written by teachers and supremely for the purpose of teaching—a Manual of Religious Pedagogy. "It was the educational *motif* that gave rise to the Old Testament" and its scriptures "are the notes from the classrooms of those early teachers. . . . The book is interesting, thorough and compact; its spirit is positive and constructive throughout; this, together with the questions appended for study adapts it especially for use in teachers' normal classes in the Sunday School.

JOSEPH B. LYMAN.

Individualism. By Warner Fite. New York. Longmans, Green & Co. 1911. Pp. XIX, 301.

The first quality which deserves notice is the author's straightforward manner of introducing the subject. He announces the thesis "under the following three heads: First, I wish to show that the individual is the original source and constituent of all value; . . . But secondly, I shall endeavor to show that in a community of conscious beings the personal interests of the several individuals are, so far, strictly coördinate; so that each is necessarily committed to a consideration of the ends of each of the others. Thirdly, . . . The coördinateness of interest will be shown to be a function, in the mathematical sense, of their self-consciousness." By this thread we are guided through some clear though intricate arguments in defense of *rational egoism* as the supreme rule of conduct. The author maintains that the individual has "natural" rights only in so far as he has achieved self-consciousness. . . . If each man is perfectly or rationally selfish there will be no friction. A *long sighted* egoism will correct itself. Egoism in this sense must of course be distinguished from the meaning usually applied to it, the difference depending entirely upon that very significant word "rational."

Would not the shortcomings of altruism which he points out be corrected by the application of the same modifier? Long-sighted consideration for others would of course demand long-sighted consideration of self and vice versa.

His point of view seems justified from two considerations: First, it exposes the current sentimentalism about every one taking thought for some one else and no one for himself. But secondly, according to our author, "All rights and values are for consciousness and created by consciousness and all consciousness is individual." So far at least as the 'rights' are concerned the above statement will go unchallenged only

when we understand what the author means by "rights." If values exist only for consciousness then in so far as any creature is unconscious his life is of no value to him and has value only for another. Such an individual must be considered an end and never a means in so far, but only in so far, as he is conscious.

In the discussion of justice versus brotherly-love we have the same characteristic solution. Justice is an adjustment of rights and values and hence concerns self-conscious beings only. Brotherly-love, on the other hand, is an artificial attempt to include unconscious beings upon the false assumption, according to the author, that they have rights and values. Our obligations to unconscious beings are obligations imposed not by *their* rights but by self reference and reason. Thus we suppose that we *ought* to assist men to become self-conscious, in such a process for instance as education, because we are far-sighted enough to see that it is all in all to our interest that possibilities latent in the child shall become actualities. Might it not clarify such a question to say, "We educate children not for them nor for us but for the sake of life's values"? Neither self-sacrifice nor egoism should prompt such an action. Must we not say that Professor Royce's conception of "loyalty" is more far reaching than either? In that event it is unnecessary to add the word "rational," for does not the phrase "loyalty to the ideal" suggest and demand rationality? Perhaps one might be irrational in his egoism or in his altruism, but to be true to the best is to enter upon a life which could not be irrational. We must not, however, forget that ideals are personal and individual.

The constructive result of the book seems to be the emphasis upon the primacy of reason. It suggests the famous phrase of Hegel which might be adapted to read: "What is right is rational and what is rational is right."

The book is stimulating and sane. It is sure to assist all its readers in their attempt at a serious appreciation of life.

H. G. TOWNSEND.

William James and Other Essays on the Philosophy of Life. By Josiah Royce. The MacMillan Company. New York, 1911. Pp. IX, 301. $1.50 net.

The author thus states the purpose and character of his book: "In previous works and most systematically in the two volumes entitled 'The World and the Individual,' I have set forth and defended a form of philosophical Idealism. The essays collected in the present volume contain further illustrations and applications of this doctrine. . . . The justification for bringing them together in a single volume is expressed in the phrase 'philosophy of life' used on my title page. That is, each essay contains an interpretation of some problem that is, in my opinion, of vital interest to any one who wants to form sound ideals for the conduct of

life." (Preface.) The essays are as follows: "William James and the Philosophy of Life," "Loyalty and Insight," "What is Vital in Christianity?" "The Problem of Truth in the Light of Recent Discussion," "Immortality."

As the author intimates the essays are of unequal technicality, some being quite open to the general reader whereas others, notably the one on the Problem of Truth, are intelligible to those only who study with more than a literary or biographical interest. It is, however, a study well expended. To the reader who first becomes acquainted with Professor Royce through this volume some of his statements must necessarily seem abrupt if not dogmatic. This apparent incompleteness will have served a splendid end if it succeeds in driving the reader to seek the grounds of argument in the previous systematic writings of Professor Royce.

To those interested in the bearing of idealism upon practical and religious affairs this book must be a great source of enlightenment. It attacks the problems with a resoluteness born of previous encounter and a confidence in victory. It will strengthen men for struggle and give faith in life by its deliberate and serious facing of life's issues. Professor Royce has often taken occasion to repudiate a *shallow* optimism, so much so that at times he seems to lean hard toward pessimism. This is, however, but a stage of the journey as is expressed by the last sentence of the volume in hand, "The rest I can leave to a world order which is divine and rational, but which is also plainly a grave and serious order."

H. G. TOWNSEND.

Biblical Geography and History. By Charles Foster Kent. Scribner's Sons. New York. 1911.

In compact and attractive form, and at a reasonable price, there are here given the significant facts necessary to an appreciation of Biblical literature and history. . . . This volume is well calculated to meet the needs of students and advanced Bible classes, and is a valuable addition to the series of popular Biblical text-books by the same author.

GEORGE DAHL.

Christian Thought to the Reformation. By Herbert B. Workman, M.A., D.Litt. New York. Scribner's Sons. 1911. Pp. XII, 256. 75 cents.

This little volume by the Principal of Westminster Training College is one of the useful series of handbooks entitled "Studies in Theology," in which Prof. McGiffert's "Protestant Thought befort Kant," has already appeared. To sketch even in the most cursory way so considerable a field as that included in fifteen centuries of Christian thought is a task of exceeding difficulty. Principal Workman has sought to meet this problem by much ingenuity in the arrangement of his material. His first chapter treats of the "Jewish Factors," the second of "The Influence of Hellas," the third of "The Person of Christ," and the fourth of "The Genius of Rome." . . .

Principal Workman's volume may be regarded as fairly successful. The student will find it exceedingly suggestive on many points, but the necessary compression is so great that it may be questioned whether the volume will be as useful for the beginner as for one who is already familiar with the main outlines of that which it so briefly treats. For one already in some measure acquainted with Christian doctrine it contains much of value, but the very vastness of the subject is likely to make it somewhat confusing to the beginner where such compression has necessarily been employed.

WILLISTON WALKER.

An Historical Account of the Rise and Development of Presbyterianism in Scotland. By the Right Hon. Lord Balfour of Burleigh. Cambridge. 1911. Pp. VII, 172. (New York. G. P. Putnams' Sons. 40 cents.)

The History of the English Bible. By John Brown, D.D. Cambridge. 1911. Pp. VIII, 136. (New York. G. P. Putnams' Sons. 40 cents.)

These two little volumes belong to the very inclusive series entitled Cambridge Manuals of Science and Literature, published by the Cambridge University Press, and both are of more than ordinary interest to the student of church history, embodying as they do in most adequate form the essential features of the themes of which they treat. The little volume by Lord Balfour of Burleigh, though repudiating any claim to be based on extensive research, is by far the best brief sketch of Scottish Presbyterianism that is known to the writer, and presents the stirring story of the Church of Scotland, and the bodies which have sprung from it, in a manner at once sympathetic with its history and aims and just to its opponents. That by the eminent Congregationalist, Rev. Dr. John Brown, whom Yale is glad to count as one of its former Lyman Beecher lecturers, is equally successful in tracing the development of the English Bible. Both are admirable illustrations of a condensation that does not sacrifice essential features, and that says much in little; and both volumes are most heartily to be commended.

WILLISTON WALKER.

The Pedagogics of Preaching. By Thiselton Mark, D.Litt., B.Sc. Fleming H. Revell Company. 1911. 92 pp. 50 cents.

There are a number of approaches to the work of preaching, each in its own way interesting and profitable. As Lecturer on Education at the University of Manchester and in Sunday School Pedagogics at Theological Colleges affiliated with the University Faculty of Theology, the author has chosen to deal with it from the standpoint of a teacher, and in this readable little volume presents the substance of lectures given at Hartley College, Manchester, in 1910 and 1911. Dr. Mark has had a fruitful experience both as a teacher and as a preacher, and at present is in active service, so that the methods suggested are those which the author has tried and proven in his own work.

Yale Divinity Quarterly.

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The Quarterly is pleased to announce that with the next issue it will pass into the worthy hands of the following new editorial board: Editor-in-chief, Francis Carr Stifler; Associate editor, Marvin Rudolph Brandt; Assistant editor, Carl Alonzo Burkhardt. Frederick Herman von der Sump, who recently assumed the business management, retains that position. One more assistant editor is to be elected. We give here a brief statement from Mr. Stifler, in which is set forth the outline of a new policy for the Quarterly:

"With this issue the Quarterly is taking its first steps toward a change in the nature of its contents. Instead of devoting considerable space as formerly to matters of mere academic discussion, it will hereafter contain more material of the opinionative type. This material will be based as far as possible on questions that come up in the normal course of the Divinity School activities and will aim to give the reader not only interesting information regarding the school and its progress, but may also have the practical value of the laboratory experiment to be studied and applied to the problems of the field of Christian work.

Early future issues of the Quarterly will contain such articles as 'Should the Theological Student Marry During his Course?' 'Teaching English to the Immigrant,' 'Boys' Club Work and the Preparation for the Ministry,' 'The New Missions Library,'" etc.

In this connection it might not be out of place to bespeak the hearty coöperation of all the readers of the QUARTERLY in making it a more worthy representative of the school. The editors will always most gladly receive and consider any suggestions that are offered for the betterment of the paper. Drop a line once in a while, telling what is good or otherwise about the QUARTERLY and what you think would make it more useful or more acceptable.

IN REGARD TO OUR ANNUAL BANQUET.

Tradition and a sense of value received have fixed the custom in the Divinity School of holding annual banquets. All of us who have participated in any of these feasts earnestly hope that the good custom will remain, for we have found both pleasure and profit in its observance. Yet there is room to hope that means may be found whereby still greater profit with no less pleasure may be derived from these annual spreads. Perhaps it is not too early to suggest that next year's banquet be made an experiment in broadening the purpose of this custom. Formerly the banquets have aimed only at the increase of fellowship among the Faculty and students of the Divinity School. Could not this aim be preserved and yet a greater value be added to it if the School should invite to its banquet men who represent the religious activities of the other departments of the University? Let the general and departmental leaders of the University Y. M. C. A. and the leaders of the Jonathan Edwards Club be invited to the banquet, and let the speaking be, at least in part, on the possibility of closer relationships between the Divinity School and the other departments. Therein would be a means to further the growth of harmony between the Divinity School and the rest of the University.

SCHOOL AND CHAPEL NOTES.

The Fourteenth Annual Banquet of the Divinity School was held in the banquet room of the Yale Dining Club on February 23d. The toasts were arranged to suggest Professor Beach's African trip. The Menu cards were cut in the form of an outline map of Africa with a free-hand sketch of Professor Beach on the cover. The toasts were grouped under the heading "Palaver," which as the event proved was not an altogether inappropriate heading. Professor Walker acted as toast master. The toasts and speakers were: "Embarking," C. H. Barnett, '12; "Deserts and Jungles," F. C. Stifler, '13; "Big Game," Professor B. W. Bacon;

"The Kraal," M. R. Brandt, '14; "Trekking," G. S. McClary, '10; "The Cape of Good Hope," Dean C. R. Brown. The program ended at a late hour with the usual song, "Bright College Years."

The Second Annual Stunt Night, held on March 1st, brought out as enthusiastic an audience of friends and members of the school as supported the initial effort last year. Twenty students did their "stunts" so well that the audience was convulsed with laughter throughout the evening. The "hit" of the occasion was made by the mock faculty meeting where the professors saw and heard themselves as the humorous student hears and sees them. Following the precedent set last year the program was in charge of the Juniors who deserve great credit for the choice and execution of their seven "stunts."

On February 16th R. C. Foster, '12, was chosen leader of the University Debating Team that is to meet the Princeton team in the triangular debate between Yale, Harvard and Princeton, to be held in April. This position entitles Mr. Foster to the Mersick Prize of thirty dollars given to any Divinity student who makes the Yale teams in this triangular league.

Prize Scholarships for the first term of the present year have been awarded as follows: Fogg Scholarships, C. M. Warren, '12, E. W. K. Mould, '13, F. C. Stifler, '13, F. E. Lee, '14; Allis Scholarships, W. B. Kline, '12, D. S. Robinson, '12, S. K. Tompkins, '13, B. Wilson, '13, M. R. Brandt, '14, D. Dunn, '14.

The Hooker-Dwight Fellowship has been divided between W. B. Kline and D. S. Robinson, each of whom will spend a year in foreign travel and study.

Two new classes, both entirely voluntary, have been organized recently in the Divinity School. One is a class for seniors, on "Fundamental Doctrines," and is conducted by Dean Brown. Such subjects as "The Existence of God," "The Person of Jesus Christ," "The Atonement," and other fundamental doctrines are discussed, the class being conducted largely on the seminar plan. The large attendance at this class shows that it is meeting a real need.

The other new class is in sight-singing and is under the direction of Professor Tweedy. Its aim is to give men who have little or no knowledge of music a training in the basic principles of singing. This class, open to all Divinity students, meets weekly in the Lowell Mason Room, and is well attended.

A new professorship in the Philosophy of Religion and Religious Education has been created in the Divinity School, to be occupied by Dr. E. H. Sneath.

Dr. Frederick Lent, who has this year filled the chair of instructor in Hebrew, sailed for Palestine on March 1st. His classroom work has been taken by Mr. Geo. Dahl. Mr. Dahl was recently chosen instructor in Hebrew and New Testament Greek, to assume his regular duties in September.

Before the next issue of the QUARTERLY Dean Brown will have completed his lecturing tour of the colleges of the Middle West. His itinerary is as follows: April 29, University of Michigan; April 30, Beloit College; May 1, Carleton College; May 2, Drake University and Des Moines College, and in the evening of the same date, Grinnell College; May 3, 4, University of Iowa; May 5, 6, to be spent at the home of Mr. Brown's parents, Washington, Iowa; May 7, Northwestern University; May 8, Butler College; May 9, Hiram College; May 10, Bethany College.

Rev. Frank M. Sheldon, '01, Congregational Home Missionary Superintendent of Wisconsin, addressed the students in Marquand Chapel on February 19th. He spoke on "The Country Church." After showing the great part played by rural communities in furnishing leaders in all branches of work, Mr. Sheldon told of the awakening interest in rural problems as indicated by the Roosevelt Country Life Commission and by the growth of agricultural schools. The church has an important part to play in the development of country life.

The first necessity, if the church is to do its part in the solving of this problem is leadership. Men are needed who will make rural work their life work, men who will stay long enough to find the real problem and develop a program adequate to the needs of the situation.

The second necessity is that leaders should use the scientific method, that they should make a survey of their fields to become acquainted with the actual facts, forces, situation and people with whom they are to work.

The third necessity is to develop a constructive community program. The first step in this is to know, love and win the people. Then help the people to know their own deepest needs and the tremendous possibilities of their lives. Make the church a center of community life and interest. Urge the people to use the church for various activities during the week. The minister should develop a community program with reference to home life, health, recreation, town beautifications, public morals, good schools and business efficiency.

The country church needs more adequate support. This will surely come just as fast as the church and the minister make themselves indispensable to the community.

Mr. Sheldon recommended the following books as helpful in the study of rural problems: Plunkett, "*Rural Life Problems of the United States*"; Ogden, "*Rural Hygiene*"; Butterfield, "*The Church and Rural Life*"; Bailey, "*The Country Life Movement*"; Anderson, "*The Country Town.*"

We record with sorrow the sudden death of David Ferris which occurred on March 9th. "Old Dave," as he was familiarly called, had been one of the caretakers of the Divinity buildings for twelve years, and because of his faithfulness to duty and his desire to give satisfaction and to keep "everybody happy," as he used to say, he was held high in the esteem and affection of the school.

"Dave" was well along in years, but it was in no way suspected that his life was so near its end. He had done his usual half-day's work on Saturday and had gone home for the afternoon when he was suddenly stricken with heart failure, and died within a very short time. He is survived by a wife and children.

One of "Dave's" sons is William H. Ferris, who has a wide reputation as one of the most scholarly representatives of his race in America. He holds the degree of M. A. from both Yale and Harvard, and is the author of a work in two volumes entitled "The Black Man in America and Beyond the Seas."

ALUMNI NOTES.

1872—Rev. T. Clayton Welles of Eddington, Pa., accepts the position of the superintendency of Church Extension in the Presbytery of Philadelphia North, with residence at Torresdale, Philadelphia.

1897—Rev. Grant L. Schaeffer of Orleans, Vt., accepts a call to Lebanon, N. H.

1900—Rev. Wm. H. Holloway of Thomasville, Ga., accepts a position in the Department of Sociology and as head of the Bureau of Extension, Talladega College, Talladega, Ala.

1904—Rev. Ernest F. McGregor goes from Clinton to Norwalk, Conn.

1905—Rev. M. T. Kalaidjian, Nyack, N. Y., goes to the Armenian Presbyterian Mission, Troy, N. Y.

1907—Rev. C. M. Good, Beach, N. D., accepts call to Rosendale, Wis.

1908—Rev. Harry Grimes, Windham, Conn., accepts a call to first church, Braintree, Mass., to begin April 1st.

1909—Rev. S. R. Swift, Washington, D. C., goes to Hinsdale, Mass.

1910—Rev. G. D. Owen, Trumbull, Conn., goes to Thomaston, Conn., May 1st.

1911—Rev. Von Ogden Vogt was ordained at Cheshire, Conn., February 1st.

Ex-1912—Rev. Ed. Evans is at present located at Huntley, Mont.

Ex-1912—Rev. F. T. Mayer-Oakes was installed at Berlin, Mass., December 7th.

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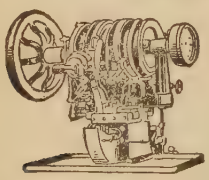

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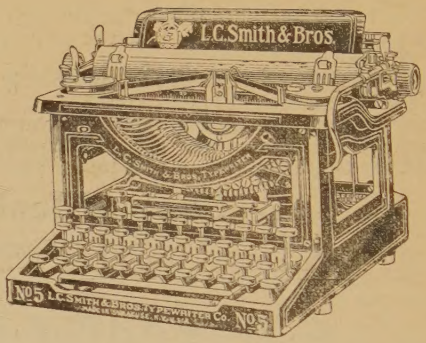

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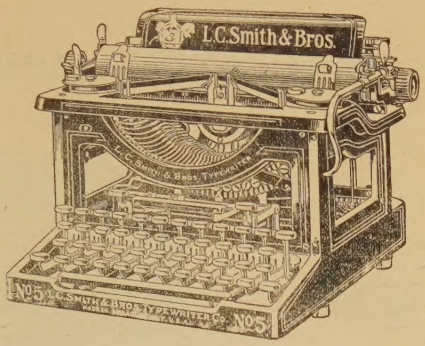

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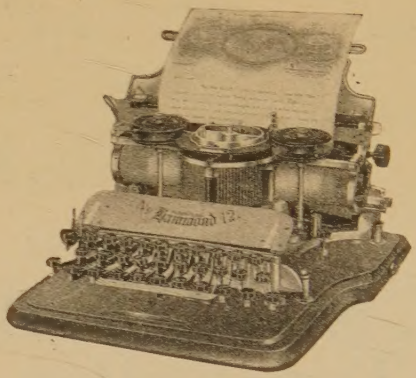

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